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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XIII

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HE IS WORTHY

"He is worthy,"—take it with you,
Just this thought to ponder o'er;
Till His loveliness and beauty
Fill thy soul yet more and more,
Till thy heart be filled with longing,
Till thy lips be filled with praise,
Till Himself become the object
Of thy thoughts and words and ways.

—*Selected.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21-23	Romans 10:13-15 Matt. 28:19

Come Then with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

AMERIGAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS

OUR STRENGTH: LIVING UNION WITH JESUS CHRIST ..... *Bishop Moule* 2
TRIUMPHANT HEROES OF THE FAITH IN RUSSIA ..... *Margaret Griffith* 3
THE REVELATION OF JESUS CHRIST ..... *Pastor J. C. Sisemore* 6
GOSPEL WORK AMONGST PRISONERS IN ALBANIA ..... *Rev. P. B. Kennedy* 10
MINISTRY TO JEWISH CHILDREN ..... *Jean Rhode* 12
ITINERANT MINISTRY ..... *Isaac Sofer* 14
REPORT OF WORKERS IN ROUMANIA 15
CONVERTS AMONG RUSSIAN REFUGEES IN FRANCE ..... *John Kovalchuk* 17
OUR SELF-SUPPORTING MISSIONARY IN HUNGARY ..... *Eugene Nagy* 18
PROGRESS OF THE WORK IN CZECHOSLOVAKIA ..... *Charles Lukesh* 19
A ROUMANIAN CONFERENCE ..... *R. W. Hill* 20
THE POWER OF THE GOSPEL ..... *Philip Manetz* 21
MOTORCYCLE NEEDED FOR PIONEER WORK IN LATVIA ..... *Arthur Bluhm* 21
THE STUDY OF GOD'S WORD ..... *George Nazaruk* 22
A VISIT TO GALICIA ..... *Fred Stettler* 23
PRAYER LETTER 24
GROWTH OF THE BIBLE CLASS IN CERNOSICE ..... *Dr. James Ewke* 26
NEWS FROM RUSSIA 28
PIONEER WORK AMONG THE POMAKS ..... *C. Marvakoff* 31

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DEVOTIONAL AND EDITORIAL

Our Strength
Living Union with Jesus Christ

By Bishop H. C. G. Moule

Many of God's people have been spiritually blessed and enriched by the ministry of the late Bishop Moule. We are glad to have this short meditation from his writings. May it remind us afresh of the source of our strength and from whence Christian character and effective service proceed.

ONCE for all in these chapters let me reverently do Him His sacred honour, remembering, all through the subject, His work. It is He who mediates, ministers, makes the presence of the slain and glorified *Saviour* real to and in the soul. "If I depart, I will send Him; He shall glorify Me"; "I will come unto you." But this is just one of those divine truths which are meant not to encumber, but to intensify the soul's personal and absolutely simple life by faith in the *Son of God*. Stop and think of it in the reverent study of the Word, and it will enhance your view of the greatness of the process that is going on; but so as to leave you the more free to act upon that process, to use to the utmost that contact with *Christ* which is secured and made divinely virtual and powerful, by none other than the *Holy Spirit*. Then, remembering Him, use the means by which He loves to do His spiritual work.

"Pray in the *Holy Ghost*." Remember that a close walk with *God*, by faith in His *Son*, is perfectly sure, if really close, to be a life of watching and prayer such as never was before; a life in which the very sense of holy joy and possession will instinctively work in you the blessed sensitiveness which must ever *ask*, while yet you *have*, and *rest*.

"Search the Scriptures." For there the *Spirit* speaketh expressly. The closer the walk with *God*, by faith in His *Son*, the stronger will be the holy appetite for the positive assurance of your inheritance, and the positive precepts of His now delightful will, in His absolutely truthful and authoritative Word.

"Worship *God* in the *Spirit*." Dream not that the life of faith can be its true self in neglect of the holy adorations and praises and confessions of the *Lord's* congregation. Expect rather to find in every public prayer of our blessed Liturgy light, truth, and help tenfold.

"Continue in the Breaking of Bread." It is your *Lord's* ordinance, and therefore divine. At the sacred table, taught by the *Spirit*, what less do you do than put your finger into the print of the nails, and thrust your hand into His side, and say, as if indeed you saw Him, the slain and risen *Lamb*—"My Lord and my *God*"? Deep is the blessedness of the communion-hour, when we are habitually living by faith in Him—

a blessedness sure to enrich with new spiritual realization the daily and hourly contact with the living *Lord Jesus Christ.*

But there is just our point. To do *that* is the true place and work of means; to amplify, to bind the spiritual contact of the soul with the spiritually ever-present *Lord,* moment by moment, day by day; the continuous "Not I, but *Christ,*" in real life; not I, but *Christ* in me, who loved me, and gave Himself for me.

Yes, let us remember it well. Our strength against temptation, our ability for true obedience resides in nothing less, nothing else, than living union and contact with *Jesus Christ* our Head. That union and contact is immediate, spiritual. Nothing is to be between; not the most venerable and apostolic organization, not the most precious of *Christ*-given ordinances. But these things are not, therefore, nothing. Rightly used by the spiritually minded disciple, they have a sacred work to do. They are to be powerful things in the way of assuring the fact of contact, and of promoting, deepening, enriching, guiding the sense of it. But the contact, the union, found and realized, is the vital thing, unique, immediate, wholly spiritual.

Will the reader make perfectly sure that *this* is the possession of his own soul? For nothing less than this is spiritual safety. Nothing else than *this* can bring spiritual satisfaction. It is, in fact, the deep secret, the substance and the sum of Christian sanctity.—"*Thoughts on Christian Sanctity.*"

Triumphant Heroes of the Faith in Russia

By Miss Margaret Griffith

NO LAND on earth, except Poland perhaps, has made such a joyous festival of Easter as Russia. Read Tolstoi's "Resurrection" and you will understand what it means to the Russian people. In Russia, Easter begins with a midnight service. The evening before, samples of the principal dishes to be used on the following day are brought into the church or placed on the outside steps to be blessed. Pyramids of curds or colored eggs are conspicuous. The streets are deserted, except in the neighborhood of the churches, and these are filled to overflowing. In old Russia all the higher officials were expected to attend the Imperial Chapel, which was not large enough to contain one-tenth of the number—the rest walked up and down and conversed outside.

All through Passion Week, the services have been gloomy, the altar denuded of its ornaments, and the priests have appeared in black robes. On Easter Eve only such lamps are lighted as are necessary to seat the people in an orderly manner at the beginning. But as soon as midnight is past, the priests appear in white garments, intoning the Easter Hymn, and when the tones are heard, the altar and the entire building are lighted. The exterior of the building, previously garbed in darkness, becomes an island of light. Men are dressed in their best clothes; the women are all in white. After some ceremonies, the procession of priests passes down the aisle and around the church outside. Everywhere is heard the greeting, "Christ is risen," with the response, "Yes, indeed, He is risen," and the customary three kisses are given as one greets another.

Lent is over and Easter has begun. The service, including the blessing of the food and the first Easter Mass, lasts until three in the morning. After this, the families with their friends return home to break their long fast.

Only as we recall that the religion in the Cathedral of Sophia, from which Greek Orthodoxy sprang, had its Christian martyrs at the hand of the Sultan, can we understand that God saw in this church the good which robbed it of His best, and therefore He judged it by allowing communism to strip it. On the day of the capture of Constantinople, having killed the worshipers in the Cathedral, the Sultan wiped his bloody hand on one of the columns, and the bloody imprint is there until this day. God knew that if communism were to sweep away the superstition, much of the formal ceremony and the beautiful but too often only outward show of the sacred holidays, the Spirit would bring a mighty awakening to this religious people, the millions of Russia.

The story of how the British Bible Society distributed three and one-half million Gospels and portions of Scripture is a romance in itself. The Imperial supply trains took them to the front just after the war, with the inscription, "This book is given by His Imperial Highness, the Tzarevitch Alexis Nikolaevitch, presented by a Sunday School scholar in America." Through letters we learn how one soldier in a hospital taught others to sing grace before a meal, while in the trenches many gathered around the only present "evangile" as it was read to all. This was a great factor in bringing the revival to pass.

In Hebrews we read in the twelfth chapter, after reviewing the heroes of the faith and their great adventures in the eleventh, that we in this present time are "compassed about with so great a cloud of witnesses" and therefore are enjoined to run the race with patience, laying aside every weight and the sin which doth so easily beset us, "looking unto Jesus, the author and finisher of our faith." In the football games of today, men, for fame and money, risk their lives as the great crowds cheer them on, expectantly watching the outcome. The *victors* are hailed with great acclaim. The church has her cloud of witnesses. Not only the Old Testament saints, but we read in Ephesians, "to the intent that now unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God." The witnesses in Hebrews would encourage us to run faithfully, while those in Ephesians, our enemies, would discourage and bring defeat. But to both groups of witnesses, it is ours to show forth the power and triumph of the risen Lord.

With what awe and expectancy and wonder the saints of old must be watching the outcome as they witness communism deal her death blow to Greek Orthodoxy and to Christianity in Russia. For they know, as we can not perhaps, except as God unveils the devices of Satan, the power of the principalities and spiritual wickedness in high places back of these godless leaders, determined to defeat the purpose of Christ through the church. What a conflict! What eternal issues are involved in its outcome! What expectant onlookers—one crowd awaiting victory for the church, the other planning her defeat!

At Easter time this struggle with the godless in Russia reaches its climax. Communism has drastically banned Easter. All workers must report at their places of employment during Holy Week. Thus they earn money for the godless movement. Free tickets for the theater, cinema, and other centers are distributed by the thou-

sands, to encourage the populace to see the film stories which describe the church and religion as tools of capitalism for the oppression of the poor. Comedies ridicule the sacred Word and its truths and blaspheme God. Great bonfires burn the sacred articles; torchlight processions mock the religious festivals. Easter Sunday is set aside as the day when the sacred shrines of the remaining homes will be invaded, and the ikon replaced with a bust of Lenin. Easter bells which once pealed out the joy of Easter will not ring in Russia, and many choirs are hushed, for the Unions expel those who dare to sing in a choir. Aeroplanes broadcast and distribute all over Russia thousands of free copies of the *Godless Magazine*, so that the bright Easter skies of Russia are darkened by the fleets of the godless ones.

Yes, the battle is on! And the arch enemy does not know the power of the risen Christ. Into this scene of death, weeping and sorrow, He comes, nor is He too late! Out from the death and gloom of Greek Orthodoxy, Judaism, atheism, or open sin, He calls men and women to come forth. "Lazarus, come forth!" He cries as of old, and millions are hearing His voice. They arise, their grave clothes are cast from them, and in newness of life, having met the resurrected Christ, they go forth, garbed in His glory and radiancy, as witnesses of Him, their life and their all. What glorious victors! By faith they have not only been *justified*, but they have found the *access* by faith into that grace which causes them to rejoice in the *realization of the glory of God*, and then many go beyond this and they outstrip some of us in the church in America, for as they run the race they have learned to "*glory in tribulations.*"

There is a beautiful story connected with the German hymn of Helen von Redern —"Du Weist den Weg". It has been translated by Miss Minna Frickey, a deaconess much loved in the Home in Cincinnati, Ohio. We shall quote this English translation:

"Thou knowest the way I take, though dark as night,
And Thou wilt mark each step with glory bright.
Be still, my heart! My soul, away with fear!
For wildest storms are calmed when He is near.

"Thou knowest the way I take—'twas planned by Thee
And Thou didst come to bring salvation free;
I praise Thy love, Thy grace, Thy mighty power,
And hail with triumph e'en the dying hour.

"Thou knowest what tempests fierce sweep o'er my soul,
But Thou, who rulest all, wilt take control;
I patient wait; the winds and waves *obey;*
In radiant splendor dawns the eternal day."

We do not know who composed the music, but "the thrilling harmony has given wings to the touching verses which will thus continue to fortify many souls as they face persecution and death," and encourage them also to "glory in tribulation."

The story is this. Marie von Klot had been imprisoned in the central prison in Riga for her faith. She was awaiting her execution. Only in her twentieth year, she

(*Continued on page 32*)

The Revelation of Jesus Christ

(Nineteenth in Series)

By Pastor J. C. Sisemore

OUR Scripture lesson is the 21st chapter of Revelation. This chapter and the next one really go together, but it will be impossible to cover both of them in one sermon. We have been going through this book for some time. Most of our sermons have been on revolution, war, judgment, and the terrible and dreadful persecutions of the great tribulation. What a blessed thing it is and how refreshing it will be for us to turn away from all that now and in this chapter just take a look into the pearly white city of God, the future abode of the redeemed.

A New Heaven and a New Earth

In the first verse we have a new heaven and a new earth, because the first heaven and first earth have passed away. Here we do well to turn to II Peter, 3rd chapter and 10th verse: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Then read II Peter 3:13: "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

This burning of the present heaven and present earth will take place at the end of the millennium. Of course, the earth is made a better place in which to live before the millennium. The deserts are made to blossom as a rose and the barren wastes become fruitful. But it is the same earth we are living on today. Now, I do not think you will call me a modernist if I say that I do not personally believe this earth will be completely consumed—annihilated—by this burning. In fact, I do not know of any Bible student of any note that does believe the earth will be completely destroyed. I understand that this present earth is going to undergo a great fiery purging which will burn up all the sin and dross and every objectionable thing on the earth, in order that God may bring into existence the new earth and new heaven just before we enter into the unrevealed eternity.

When Christ was revealed as the Judge of the earth, the heaven and the earth fled away from His face, but no doubt it is 1,000 years later that the burning takes place.

The Holy City

After this, John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. I believe this scene is just 1,000 years after the scene in verses 9 and 10 of this same chapter. This is not given in chronological order. This scene here takes place at the end of the millennium, as can be seen by the next few verses.

Verse 3 seems conclusive proof that Christ has already put down every enemy. The last enemy that shall be destroyed is death. Christ has delivered up the kingdom to God the Father, which takes place at the end of the millennium. "And God Himself shall be their God."

Notice these wonderful promises in verse 4. "And God shall wipe away all tears from their eyes." This old world is full of tears. It is a world of bitterness, sorrow, crying and tears, but, thank God, He is going to wipe away all tears from our eyes over yonder. There will be nothing to weep about.

"And there shall be no more death." "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." How wonderful it will be! No more death here! The fastest growing addition to any city in the land is the cemetery. Death is no respecter of persons. Death invades the homes of the rich and poor alike. Death enters the homes of the king and the peasant. Death is a dreaded enemy. How much sorrow and weeping comes as a result of death! How many families have been broken up by death! Many are the vacant chairs and the empty cradles in our homes, made so by this enemy, death.

I well remember when I was but a lad, death came into our home and took my little two-year-old brother. How sad it was! Although I was but a child of seven or eight years, it made a profound impression on me. We took the little body in a farm wagon, with several other wagons making up the procession, and traveled some nine or ten miles to the cemetery. It took all day to make the trip and return. I remember that, after the preacher had finished his talk and the little casket was opened for the last time, my mother began weeping and said, "I shall never see him again." The minister knew his Bible and said to mother, "You are mistaken. You will see him again in heaven and never be separated from him again." Thank God, it is true, my friends. We got back to our home just before night, and the little cradle the baby slept in was put in the yard. It was one of those old-fashioned cradles with rockers. I have rocked it many times with my foot and churned with an old-fashioned churn with a dasher at the same time. As we drove into the yard and I saw the cradle there where the neighbors had set it, that old song came into my mind: "Empty is the cradle; baby's gone." It was sad then, yes indeed, but death is forever past for him now.

For years we used to have a homecoming reunion at my parents' home every Christmas. All the children would come home, although we were scattered all over the country. We had great times together while it lasted, but it was always sad when we broke up and returned to our homes, for we always realized that it might be the last one we would ever have. The children are scattered now all the way from Los Angeles, California, to the East, and it is not very probable that we shall ever be together again here on this earth. Our family circle is broken, but I thank God that when the storm clouds have rolled away and the tears have been wiped away, there will never be another broken circle for us, for every one of the children has been saved by faith in the Blood of the Lamb and over there we are going to have a reunion which will last throughout eternity.

And then there will be no more sorrow and no more pain, "for the former things have passed away." What a blessed thing it will be to be where there can never be sorrow, pain nor sin! That is what Paul had in mind when he said in Romans 8, "We

groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Now notice verse 6. "It is done. I am Alpha and Omega, the beginning and the end." Alpha and Omega are the first and last letters of the Greek alphabet. He is the A and the Z. He is everything. "And I will give unto him that is athirst of the fountain of the water of life freely." He will give to every thirsty soul. He will give it freely, and will give an abundant supply.

A Final Word of Warning

It is too bad to have to turn away from all these glorious things to the dark side, but it is part of the Word and we must declare the whole counsel of God. Notice verse 8. What a group we read about that are going to miss all these glories! "The fearful, the abominable, the murderers, whoremongers, idolaters, and all *liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death." It is the final hell of torment. Look that crowd over again, will you? I left out one—did you notice? I left out "unbelieving" sinners. You may say you have never been guilty of any of these other things, but have you accepted Christ as Saviour? If not, your name is not written in the Lamb's book of life. If you are not ready, then get ready tonight.

The Lamb's Wife: The New Jerusalem

In verses 9 to 27 we have a description of the New Jerusalem, the Holy City. Abraham said, "For here we have no continuing city, but we seek one to come." "A heavenly city, whose builder and maker is God." Here it is. We get a view of it. It is called the bride, the Lamb's wife. I believe it will be the abode of the church during the millennium. It will probably come down near the earth and we shall dwell therein during the millennium.

You will notice that this city had a wall foundation; in fact, it had twelve foundations, and twelve gates. It would be very instructive and very helpful to go into all the description of this wonderful city and show the different colors and meaning of those twelve pearls which form the twelve gates, but time will not permit it. I just remind you that each of the twelve gates was made of one solid pearl. What an attraction that would be to the natural eye here! The streets of that city are pure gold—transparent gold. Gold takes the eye of man here in this world, but up yonder we are going to walk on gold.

The size of the city is said to be twelve thousand furlongs in width and breadth and it will be twelve thousand furlongs high. Twelve thousand furlongs is fifteen hundred miles. Think of it! A city fifteen hundred miles long and fifteen hundred miles in width! Why, it would cover half of the surface of the earth in the United States. Where could we find more room for such a city? Personally, I believe it will never rest on the earth at all, but will rest above the earth—close enough to have contact with the earth, I think. Some think it will be in the form of a cube. That may be true, but I have wondered if it might not mean that in the highest place it would be fifteen hundred miles high but that it might be in the form of a ridge roof on a house—a gradual slope on either side coming to the greatest height in the middle, so that the inhabitants might look up or down the street and see every mansion in the city. We will have to wait till we get there to know about some of these things.

The Temple and Its Light

John says in verse 22: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." The temple contained the holy of holies, where the high priest met God as he sprinkled the mercy seat with blood; but now we need no holy of holies to meet God, for we shall have no sin and can meet Him and talk with Him face to face. Then he says they had no need of the sun or moon to give it light, for the "Lamb is the light thereof." The light will radiate from His face of glory to lighten the pearly white city. It will outshine the sun, and we shall walk in that light. Hallelujah! It will be glorious to be there and walk the streets of gold, to go in and out at the gates of pearl, to meet the saints of old and talk with them. There we shall hear the angels harping on their harps and we shall join in singing that song of Moses and the Lamb; but I confess to you that my chief delight will be to see Him Who shed His Blood to save my poor sinful soul, and to look on His face. I think I shall spend the first thousand years just looking on His face and praising Him. Not long ago, I was going to speak on the second coming of Christ, and Martha Jo (our little four-year-old girl) asked me many questions about it. Finally she said, "Daddy, can we look right at Him then and sing, 'Praise Him, All Ye Little Children'? " I said, "Yes, Honey, that is just what we shall do."

"Through the gates to the city, in a robe of spotless white,
He will lead me where no tears shall ever fall;
With the saints of all ages I shall mingle with delight,
But I long to see my Saviour first of all."

The gates will not be shut by day. No need to shut them—no enemy will exist outside of hell and they can never get out. "And there shall be no night there."

"Here we have darkness, Long nights of care;
No darkness yonder, No night there."

(*Continued on page 32*)

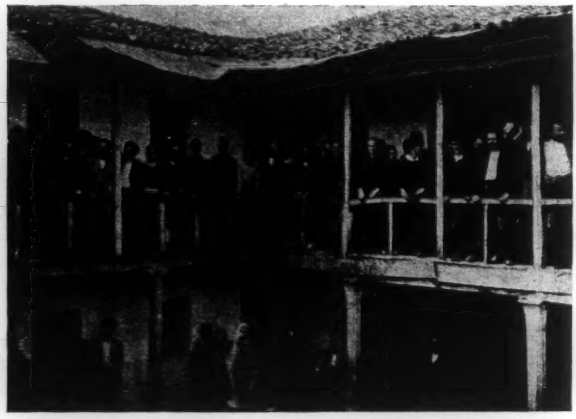
THE Saloff-Astakhoff Books on Russia, depicting the awful conditions existing under revolutionary changes, are now available. Portraying the persecutions and faithfulness of believers unto death, these books stimulate prayer and courage. They also give graphic pictures in words of the startling contrasts between Communism and Christianity. The following can be secured through the office of the Fellowship:

"In the Flame of Russia's Revolution with God and the Bible," 304 pages, 7 illustrations.—Price, $2.25.

"Christianity and Communism," Second Edition.—Price, 50 cents.

"Children Under Communism" (American translation, Little Lame Walter).—Price, 50 cents.

"Willie's Acquaintance with Christ".—Price, 30 cents.



THE PRISON SERVICE—PART OF THE CONGREGATION

Gospel Work Amongst Prisoners In Albania

BY REV. P. B. KENNEDY

Following last month's articles telling of opportunity in Albania, we present another article concerning the Gospel ministry there. Rev. and Mrs. P. B. Kennedy, who have spent some twenty-five years in missionary labors there, are returning to the field this month. They covet the earnest prayers of the Fellowship's constituency. We want to stand with these seasoned veterans in the tasks they desire to carry on as long as the Lord gives life and strength. Especially are they concerned that it may be possible for a qualified couple, all ready to go, to have money supplied for their passage and support.

MANY years ago, when I was pastor of a church in Easton, Pa., I recall the words of the General Secretary of the Y. M. C. A. when I took a drunken man to him to care for, one very cold wintry night. I had found the man some distance away from my home and saw he needed shelter and help. The Secretary rendered the necessary assistance, but remarked, "Kennedy, our attempted service for Christ is to *form* rather than to *reform*."

Albania appeals to us for help through its thousands of dear, bright, responsive children and young people in the formative period of their lives, and also through its thousands of youth and older men who, because of their ignorance of God's law and through a mistaken idea of self-respect and honor, have fallen into sin and are serving their term behind prison walls. So, aside from evangelistic meetings in the villages of Kortcha plain—most of which villages are Moslem—and services for children (though older people are also attracted) in the gypsy quarter of the city, we are glad when we may pay an occasional visit to the men's prison on a Sabbath afternoon, taking a few of our older pupils with us to help in the singing. The prisoners, old and young, are in rooms on the second story surrounding a court open to the sky. Fortunate are the prisoners whose windows look out upon the prison yard and street.

As we approach the old stone building, we can see them looking out expectantly as we come up to the entrance with our baby organ, song sheets, and Scripture and temperance literature for distribution. The Prison Director, with some armed guards, bids us welcome in the small office. Soon the order has been given for the men to come out on the verandah upon which their rooms open in the centre court, while we open up the organ and hang the song sheets on the railing of the verandah across from them. Below the verandah facing us, on the first or ground floor, we see the worst criminals, who have come out of their dark dungeon-like cells, some of them with heavy chains around their ankles fastened to a chain around the waist.

Ignorance, indifference, curiosity or interest are stamped upon the faces of our prison audience as we seek to show them that they are sinners before God and in need of His forgiveness and help in changing their lives. Although we have no opportunity to speak to these men individually, we always invite them to come in and see us when they are released. As most of them are young Mohammedans, we have difficulty in impressing

the Gospel message upon them. From earliest years they have thought of Jesus as one of their "twelve great prophets," sinless and exemplary but not the Divine Saviour. Many of them are serving their sentences in prison, resentful under punishment when they thought they were doing the right, honorable thing to avenge a wrong to themselves to to some member of their family!

We long for the leisure to make a Christian approach to these prisoners more often, for we believe that some would respond. Pray for us as we attempt to reach this neglected class—men for whom Jesus died. Pray that the Holy Spirit will guide in the message given and the manner of its appeal, and will also prepare the hearts to receive and respond to the appeal.

As a large percentage of these men are illiterate, an attempt has been made by the government to introduce instruction in reading and writing. Pray that this may be carried out in a more organized way and that we may be permitted to distribute much Christian literature among these prisoners.

It touches us very much at the close of our services for them to have one of the young prisoners sometimes step forward from amongst his companions as they are giving us a parting applause and, saluting the Director of the Prison, ask him if he may be permitted to speak a word; then, when his request is granted, to have him speak out with a clear voice and in choice words express the appreciation he and his fellows feel because we have come and spoken to them of "these things of God." Then he wishes us Godspeed and invites us to come again.

Ah! Dear readers, "Who is sufficient for these things?" Let us remain very low beneath the cross and ever pray that we may be better equipped by the guidance and power of the Holy Spirit to go on and do our best, for we are "Not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"— and to the poor ignorant Albanian mountaineer.

"O Thou Whose bounty fills my cup with every blessing meet,
I give Thee thanks for every drop—the bitter and the sweet."

S. P. BADANTSEFF

A WORD FROM THE MANCHURIAN BATTLE LINE

Harbin, China,
January 28, 1932.

DEAR BROTHER HOGG:

Peace be unto you! I am heartily thankful to you for the material support I received from you, as well as for your prayers.

In spite of the war clouds around us, which are threatening and increasing, we are working up to the limit of our strength, and the Lord guards us in His holy hand. Intrenchments are being made round about us and battles are taking place. We believe firmly, however, that our efforts will not be in vain. God will give us fruits.

We do not preach sectarianism; we do not go against other churches. We proclaim only Christ crucified and salvation for sinners through the Blood once shed for us. May the Lord keep all of us in the true Gospel way, that we may not be turned aside. It is our aim to win sinners to repentance.

Remember us in your prayers. We are living as though on the edge of a volcano. We are in danger every minute, but we trust in the love and power of God.

The Lord keep you. Greetings to all our brethren.

Your humble brother in the Lord,
S. P. BADANTSEFF.

Waiting upon God continually will abate your unnecessary cares, and sweeten your necessary ones.

JOHN MASON.

Ministry to Jewish Children

By Jean Rhode

"Fear Him, ye saints, and you will then
Have nothing else to fear;
Make you His service your delight,
Your wants shall be His care."

Radosc, Polska,
Willa "Bethel"
Feb. 20, 1932

Dear Friends:

Some of you have wondered as to why there has been no news from us for some time regarding our work here in Poland. I am truly sorry that such has been the case and that we have not gotten the necessary information off to you sooner. As we are more than desirous that you keep informed as to the progress made and that you may share in the joys and sorrows that are ours, you must realize that we value your friendship very highly. Yes, we praise the Lord for each one of you personally many times from the depth of our hearts. Now, since the Lord is worthy of our praise that He might be glorified, and we need your prayers, I am glad to be able to tell you a little of what has transpired here in the last two or three months. Does not the measure of success depend a great deal upon our standing together and permitting the Lord to use each one of us in his or her own place to the fullest extent?

First of all, then, the Lord has brought a remarkable change of location about for my winter's activities, and I find myself here in Radost looking out upon a very real wintry country scene. Two beautiful tall pine trees are right in front of my window, still partly covered with snow, and there is beautiful white snow everywhere. The sunshine, which is sadly lacking here most of the winter, is shining rather brightly this noon and is melting the snow just a bit, and everybody seems endued with new life. (Isn't it just like that when the clouds of sin that have kept the Sun of Righteousness from shining into our hearts have been removed?)

Almost a year ago I realized, through the Word of God and by the Spirit's witness in my heart, that this house, belonging to the American European Fellowship and then not being used for any specific work, was again to be utilized in a very blessed way. The thirty-third chapter of Jeremiah, especially from the tenth to the thirteenth verses, and other portions of the Word, assured me of this. The phrase in Jeremiah, "Again in this place," with the accompanying promises, seemed to stand out. I did not realize then that the Lord was calling me to do this work, nor do I fully realize it now. Later, however, when I saw that the Lord was making the continuation of the splendid work of the Bible School, formerly conducted by Moses Gitlin under the direction of the A. E. F., impracticable, I entertained the hope that a work for Jewish women and children might be made possible for the time being. Both Miss Mott and I prayed that the Lord would show us, and He confirmed His will through various portions of the Word, sometimes through the same passages, though we received them separately without one knowing that the other had been given the same portion until some time later.

Even before we saw how wonderfully the Lord had blessed the "Fresh Air" work done on these premises last summer, we felt constrained to go on with a like work throughout the year somewhere. It was some time before we could go on to do this even in a small way, as we did not have a place and many things had to be adjusted to permit our doing so here. There have been times of testing and of waiting, as well as times of struggling and of failure to trust Him fully, ere we finally found ourselves in the place, according to God's promises and faithfulness. But the Lord undertook for all without our having to do anything but just look to Him and watch Him do it.

While waiting for the Lord to make His will more clear to us for such a work, a desperately needy mother came to us with the plea that we take and care for her eleven-year-old daughter somehow. She had no place to keep her nor the means to provide for her and was desirous that the girl be brought up a good Christian girl, though coming from a strict Jewish home. We had observed this girl at the mission for some time and felt led to give her a home in our midst for the time being. (The mother

of this girl has recently taken a real step for Christ while visiting with her daughter out here, and by the fruits of the girl's life we know that her profession of the Lord was real.) Soon after this, another mother more needy than the first, came and pleaded with us to take her two girls of seven and eleven years of age. This mother made a public confession of the Lord while here with the group of women last summer, and is in dire need, having lost her position as saleswoman because of her stand and not having been able to secure one since. This mother, though in great need herself, is always cheerful and most grateful for what is being done for her children. The older girl shows by her life that her profession of the Saviour is real also. Then, while we were still waiting for things to adjust themselves, we thought we would make use of the time and little means on hand by inviting a little group of mothers and children out for a two weeks' stay. This little group of four mothers and five children stayed with us until just before the holidays, except one mother whose need constrained us to keep her longer, as she had lost her place in the room which she shared with another family of eight because of her having come to the missionaries. Besides these, we brought out another girl visitor from the mission in Warsaw, which made four besides the three children who had been entrusted to us indefinitely, to care for over Christmas.

We spent a most happy Christmas day together, and the Lord blessed us with His own presence in our midst. The time of devotions right after breakfast and just before the time of opening the little gifts with which we were enabled to make these hearts glad, was most precious of all. Our children had learned the appropriate portions of the Word and recited them. We sang hymns and carols to the accompaniment of the piano and were refreshed by the Word of God. These spent their first Christian believer's Christmas with us. It was new to them and, we know, a blessing as well.

But we did not think only of those in our own "home." There were more than forty children in Falencia, and about seventy besides a number of grown-ups in Warsaw, of the Jewish folk, looking to us expectantly, for whom we had planned programs. The Lord blessed the program in Falenica very specially, but in both places the good news, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord," was heralded by the recitations from God's Word, by the carols sung, and by the messages given to crowded rooms. We were graciously enabled and constrained to give bags containing nuts, cakes, and a tangerine to nearly all of the children except those who had, perhaps, come out for the first time, and a little gift such as a pair of stockings or a pair of gloves, a shawl or a knitted cap, to all the faithful ones. We were sorry we could not give such a little remembrance to all, as some of the disappointed ones cried and some scolded. A little thing like that meant so much to them. (I have noticed that many of these have not come out since.)

Shortly after Christmas, a third mother begged us with tears and almost on her knees to take her girl of thirteen in order to save her from a life of shame, to which she was being introduced by her aunt, who runs a dancing class in her rooms in which immorality is not lacking. The aunt was the only one who could give the girl the necessary food, as the father has been unable to secure work and has yet smaller ones for whom to provide. We took the girl on probation and still have her with us. I have had to deal very severely with her several times, even according to Prov. 29:15, and have noticed a great change in her since. She is a pleasing and pretty young girl, but does need our prayers. She exerts influence over others and has talents. If she could be wholly won over to the Lord, she could be blessedly used of Him. There is now a fourth mother, a very, *very* poor widow, who is earnestly looking to us to take her two little girls of four and seven years of age, though she has refused to give them to either the Jewish or the Catholic homes for such destitutes here in Warsaw.

We have also had very few guests since the holidays, as we have had to decline these, as well as the poor widow, for lack of means. But there is yet much room in our Father's house here, and is He not rather willing that we compel them to come in that His house may be filled, according to Luke 14:23–24? May He help us to make the best of the wonderful opportunity He is so graciously giving us to reach these Jewish people of the lost sheep of the house of Israel with the Gospel message ere it is too late! May He give us wisdom and fill us with the knowledge of His will, for surely the time in which to warn these to flee from the wrath

to come is short, and the coming of the Lord draweth nigh! How can we say, "Come quickly, Lord Jesus," if we fail Him now?

Cordially yours in our gracious Lord,

JEAN RHODE.

P. S. I should like to mention just a few specific things for which to pray:

I. Since there has been no definite work carried on here for about a year and a half now, some badly needed repairs have been neglected and some things are falling into ruins. Some of these things are:

1. A fence around this house and grounds, which is very necessary for protection from thieves, etc.
2. A veranda begun about two years ago and left in less than a half finished state.
3. A harness for the horse.
4. A wagon and barrels to fetch water from the well. (For our health's sake, this is very necessary.)
5. A wagon in which to fetch the people from the station, as it is a long stretch of some thirty minutes walk over fields and sands, and almost impossible for mothers to walk with their children and packages when they come to us.
6. Some bedding, such as blankets, pillows, etc.
7. Some very much needed repairs inside and outside of the house.

II. That we know the mind of the Lord for each child who is to come to us; for the groups we are to bring out even early in the spring, should the means be in hand to do so, your prayer is earnestly desired.

III. For my health, which is not a bit good.

GOOD NEWS FROM OUR BLIND BROTHER

BY GEORGE NAZARUK

Brother Polamarchuk and all the brethren who know him and his condition are very thankful to all who shared in this special gift for the treatment of his eyes. This brother is still receiving treatment. He lives with a poor Russian family, seven miles from the city of Lwow, where the hospital is located, and he walks in to see the doctor every day. His eyes are improving very nicely. He can see to walk and even to read large letters in the Bible. I am expecting him to be able very soon to help me again in the work of the Lord.

ITINERANT MINISTRY

BY ISAAC SOFER

MOST of the month of January I spent in company with our Brother Gitlin on an evangelistic journey in a White Russian province of Poland. The Lord was pleased to give us much joy on this journey. He made us a blessing to some 6,000 Russians, both believers and unconverted people, as well as to over 500 Jews. We visited many villages and towns. Believers were revived and unbelievers were drawn nearer to the Lord.

In one town we had at a meeting about 300 Jewish people, most of whom were young men. They listened attentively to our testimonies. When we had finished preaching, Brother Gitlin gave them a chance to ask questions. Then a temperamental socialistic youth gave a talk in opposition, but he evidently did not spoil the effect of our testimonies. The entire audience, with the exception of a very few, were kind and sympathetic to us. Many of them asked for New Testaments. We endeavored to supply them with literature and Scripture portions, as well as with some New Testaments.

In another town, after the meeting a young man said to us, "I envy your Russian brethren and you that can believe." We replied, "Well then, why don't you believe?" The young man replied with a sad face, "I do not have faith. If faith could be gotten in a store, believe me, I would go and buy it." Poor soul, he told the truth. "Canst thou by searching find out God?" (Job 11: 7.) Genuine faith is exclusively a gift of God.

At present I am doing my colportage and visitation work here. I do praise God that he gives me power not to be "ashamed of the Gospel."

On Saturdays at 11 A. M. we have our evangelistic meeting for Jews at Warsaw. Four evenings a week we carry on conversations with the young Jews who come to our meeting place. Most of these youths are radicals. We endeavor to sow in them the seed of the Word of God and to be a light to them.

The Lord Jesus is the source of all our riches. To know Him better, to love Him more, to fight the good fight as Paul the Apostle did—this is my longing. Please pray for me—my soul is thirsting.

Report of Workers in Roumania

A Group of Native Workers in Roumania
Seated—*Left to right*—T. Schipor, R. W. Hill, Mrs. Hill, G. Mocanu.
Standing—L. Badziak, G. Neamtu, J. Neumohr, I. Hamaliuc, V. Zarajan.

Josef Neumohr

OUR brother has been used of the Lord to do most effective work among the Germans and Ruthenians, especially the latter. In several villages small circles of believers are forming, and much hunger for the Word is being displayed. He and his good wife are nearly all the time on the go, though they have quite a family to look after, too. The Lord is blessing their work.

Ilie Hamaliuc

He has been devoting considerable time to looking after the needs of the church in Siret and surrounding villages. He is the most gifted of the native workers and also has the best education. The needs of the work here are such that a first-class native assistant is more and more needed. Our young brother is developing along these lines so that we are able to put more responsibilities upon his shoulders, and in course of time we trust he will be able to look after the work when our day of active service is ended. He is doing considerable work among the Ruthenians and is also helping me in translation work.

Teodor Schipor

This brother is laboring among the Roumanian population almost entirely. He is devoting more time than formerly in visiting villages, having laid down his duties in the Sunday School and the choir. He is being used to spread the Gospel among his fellow countrymen and is very popular among them.

Lukas Badziak

He has a very hard territory to work in, mostly Catholic, but the Lord is using him to deal with these stiffnecked people, and his work among Germans and Roumanians is bearing fruit. He is also quite active among Israel, and has a great burden for His people, distributing much literature.

Vasile Zarajan

He works among Roumanians only, speaking only one language. He distributes much literature and does considerable pioneer work, visiting villages where there are no believers. His health seems to be improving and he is able to do more visiting than formerly.

George Neamtu

George Neamtu is a most indefatigable worker. He and his Hebrew-Christian wife are very active in working among Israel. He also works much among the Roumanians, being a Roumanian and speaking only one language. He has been arrested several times in the last few months, but does not let himself be intimidated.

Maria Goroholinski

Our dear young sister is proving such a blessing in the work here that we thank the Lord continually for her. He certainly led her here and is blessing her labors. She is very active in musical work, and is also helping Mrs. Hill in leading the Sunday School work. She takes an active part in the Young People's work and does much visiting. She fills a long-felt want.

Dumitru Andrusiac

Being a Ruthenian, our brother works mostly among his countrymen, visiting the Ruthenian villages. A forcible preacher, who at the same time is very humble, he is much beloved and his ministry is being blessed. As he can speak Roumanian as well, he also does some work among the Roumanians, preaching in both languages.

Joan Coste

The Lord is using this brother among the Germans and Roumanians with much blessing. In his village a nice small Assembly is being formed, and the prospects are that another one, for Germans, will also be formed in a short time. He is desirous of giving his whole time to the Lord's work, but, having a large family, he can devote only his spare time in spreading the "Glad Tidings."

Grigore Mocanu

He is working in a number of Roumanian villages, and his wife is leading the Sunday School and the women's work. The Lord is blessing them, and we believe that in course of time quite a few new Assemblies will come into being in the territory in which they are laboring. They need much prayer, as their field is a very hard one to labor in, owing to the fact that a number of professing believers have in times past led very worldly lives, making the worldly people skeptical and antagonistic.

A LITTLE OF THE PAST HISTORY OF MONGOLIA-MANCHURIA

(Translated from the Russian)

BROTHER S. J. LIPEN writes us: "The Manchurians, as well as the Mongolians, are an ancient nation. They were known before the time of Christ. They have their own history, culture, religion, and traditions. In the seventh century A. D., small Manchurian states were united into one strong state. In the 10th century, Manchuria was conquered by the western Tungus tribes. In the 12th century, the Manchurians regained power and they conquered all Manchuria, Mongolia, and Northern China.

"The history of the Manchurians is full of traditions. To the east of Mukden there is a ridge of mountains called Tchan-bo-shan. On the unreachable heights of these mountains, according to the belief of the Manchurians, is the kingdom of spirits. Beyond the eternal clouds which cover them, there is a life full of wonders. Here is the great lake Tamun, from which royal spirits send life to the country, which is nourished by the valuable waters of three great rivers. In the rivers there are delicious fish and most valuable pearls. There are fine groves containing very rare beasts, who will not harm man unless he trespasses on the mystery of the kingdom of spirits. On one chosen mountain it is believed that the people can have fellowship with the spirits after prayer and fasting.

"Now, in this land of superstition, there is opened a wide field for preaching of the Gospel. Manchuria and Mongolia are now facing state independence. When we think of the restoration of these ancient states, it reminds us of Biblical prophecies."

Converts Among Russian Refugees in France

By John Kovalchuk

AMONG the many Russian refugees in France you can find many persons who were of high and noble rank in the old Russian régime, such as army and navy officers, generals, judges, bankers, lawyers, clergymen, bishops, counts, barons, governors, professors, landlords, princes, etc. They all used to live comfortably and luxuriously in old Russia before the Revolution, but now, especially in these times of great world depression, most of them live a life that is just the opposite. One can often meet them here running from one place to another looking for work in order to keep themselves from starvation. Many of them are half clothed and have no place for a night's rest. Some of them have lost all hope of ever returning to Russia and are trying to make plans as to how they will spend the rest of their lives abroad; some still live in hopes that a political change will take place in Russia that will restore to them their riches, houses, lands, etc., and they will again live the happy life that they used to live; still others have lost all hope for anything. They are selling very cheaply their insignia, such as crosses, gold medals, etc., which they received for heroism during the War and at other times. They also sell their titles, such as baron, count, etc., in order to save themselves from starvation, and many of them live a low moral life. When you see a man before you in a destitute condition, you can hardly believe that some time in the past he was a well known person occupying a high position in Russia. At present their life is most miserable. Their riches are gone and their titles and distinctions have lost all their meaning. (Mr. Kerensky, the Russian president after the Revolution in 1917, is also in France.)

Thank the Lord for the evangelization work which is being done among these Russian refugees in France and in other countries abroad. May the Lord bless those Christians in America, England, and other countries who are helping in this work. Thanks to this work of evangelization, many of these poor Russian refugees have been privileged to hear the joyful Gospel news, which alone can give their hearts real consolation and rest in the Lord. It is true that some of them are hardening their hearts and do not accept the great gift of salvation through Jesus Christ, but hold on to the old dead forms of the Greek Orthodox church, even though they know that they receive little help from them. But thank God, there are many whose spiritual eyes are being opened to the Gospel truth and some of them have even accepted the Lord Jesus Christ as their personal Saviour. Others who have not accepted Him as yet but have heard the "good news," know that there is really "no other name under heaven given among men whereby we must be saved." Those who have accepted Him have found peace and rest to their hearts, and the Lord wonderfully helps them even in overcoming the difficulties and hardships in their lives here.

Some such converts from among the refugees we have in Ugine and the nearby towns. In the city of Annecy, not far from Ugine, there are two souls who have given themselves to Christ—Baroness S. Nolcken, wife of a deceased Cossack general, and her nephew. They are greatly rejoicing in the Lord, and with their help we have been able to testify to many of their friends and acquaintances. They themselves are very anxious to tell others of what the Lord has done for them. They testify to those whom they meet and write letters to friends and relatives, telling them of Jesus and what He has done for them. They speak Russian, French, and German, and thus they have far-reaching opportunities to testify and to distribute Gospels and tracts in various languages, both in France and in other countries by correspondence.

Among the other converts in Ugine, we have several very intelligent persons. One young man, a Russian army officer, is a very consecrated and promising convert. He is now teaching a Sunday School class and preaches occasionally, and he does it well. During my absence in Carpathian Russia, he proved to be a fine worker. His aged father, who was a prominent official in the district in which they formerly lived in Russia, was against the Gospel faith for a long time. But the Lord heard prayer. The old man was taken sick with a cancer in his stomach and was in the hospital for a long

time. We visited him there and did all we could for him. As a result of this, he gave himself to Christ, accepting Him as his Lord and Saviour. He suffered greatly, but just before his death he asked me to read something to him from the Word of God, and to pray with him. I read to him the 14th chapter of John, telling him of the wonderful promise the Lord gives to all those who believe on Him. The old man died soon afterward with a heavenly peace on his face, and he is now with the Lord up yonder.

During the funeral service, we had a good opportunity to testify to the other Russians, and the deceased man's son tried to hand to every visitor that wonderful little tract written by Rev. J. C. Sisemore entitled: "Eternity—Where Will You Spend It?" This tract has been translated into Russian and is being widely distributed in France and other countries.

There are also two ladies in Ugine, very intelligent and sincere, who have given themselves to Christ. One of them is the wife of a former well known judge in the city of Odessa. The other is this lady's daughter, the wife of a Russian army officer. Both are true Christians and seek in every way possible to testify to others around them, besides writing to their friends and relatives in Russia and other countries. They especially pray much for their family here, and the result of their prayer and effort is partly seen. Their children have already learned to love the Lord.

The husband of a young woman who attends our meetings is a man of university education and is a good singer and music director. For some time he was antagonistic to the Gospel truth and tried to prevent his wife from coming to our meetings and reading the Word of God, but now he is beginning to read the Word of God himself, with such Gospel literature as *Vernost* (Faithfulness), and loves to sing our Gospel hymns with us. He has not enough courage as yet to openly confess the Lord Jesus Christ as his personal Saviour, but we believe he will do it in the near future. The Lord may yet use him and his wonderful voice for His own glory. Please pray with us for this man and for all work that is being done among these refugees in France and in other countries where they have been scattered.

OUR SELF-SUPPORTING MISSIONARY IN HUNGARY

By Eugene Nagy

As your self-supporting missionary, I am specially glad at this time to write concerning the progress in the work here. The Bible Class is being well attended by the young men, and I believe they are receiving real spiritual profit. As opportunity permits, such groups for Bible study will be organized in the farming districts and the neighboring towns as well. A similar group of young women has been organized with the same aim in view. These meetings are all accompanied with a Gospel message and singing. There is great need for this work here, as Roman Catholicism is getting stronger and stronger in this once almost entirely Protestant population of 60,000. The erection of a second Catholic church is to begin this spring.

My work among the children is also going ahead and I believe the Lord's blessing is upon the work. The intensely cold weather has kept a number away for a while, but the attendance is again increasing.

A weekly conference and prayer meeting of young men is held in my home, and we are having most blessed times. We have Gospel songs and Bible study, followed by the discussing of plans for aggressive Christian work. These young men have read the typewitten copy of the booklet I hope to have printed, of which I spoke to you in my last letter. I loaned the typewritten copy to one, and the others one after another asked me for the loan of same. Now, with a number of others, they are urging the printing of my booklet for wider circulation of the Christian topic treated. I have submitted my paper to about a score of individuals, among them clergymen and laymen, the corporation counsel of this city, bank officials, etc., for criticism, and all favor the printing of it.

As my finances will not permit the publishing of this booklet at my own expense, I submitted the matter to the Society and Christian friends in my previous letter. May I once more ask your help in financing the publication of this booklet. If the money can not be realized in this way, an occasional fasting and cutting down of other expenses will help me to finance it eventually. I ask your prayers for my work and for guidance.

Progress of the Work in Czechoslovakia

By Charles Lukesh

Znojmo, Czechoslovakia,
January 19, 1932.

Dear Brothers and Sisters in Christ:

God's best for each one of you in this year of 1932 is our prayer. We are thankful for the working of the Holy Spirit among souls here.

The children's Christmas service was held on the afternoon of the 25th, with good attendance and interest. The children repeated some good poems and many Bible verses. The verses were arranged on the following subjects:

1. Foretelling the Good News—Prophecy of Christ's Coming.

2. Telling the Good News—Announcing His Coming.

3. Declaring the Good News—By the Angelic Host.

4. Forthtelling the Good News—By the Eye-witnesses.

5. Telling the Tidings—By Those Who Have Heard.

The Good News has gone on down through the ages till we are privileged to hear it and spread the news of salvation which Christ brought. The message was enriched with many spiritual songs.

Before the close of the service, the handwork done by the children during the year was given out. This handwork hour has grown out of the necessity to take care of the children after the two-hour Sunday School session, so that the parents may listen to the Gospel message undisturbed. Small gifts with a little candy and Christmas cookies were distributed.

It was a time of blessing to many. One woman was so impressed that she wants to send her children to the Sunday School also, but she needs your prayers in this connection, for the oldest boy is going to the Catholic Religious Instruction and it is no easy thing to free themselves from the old ways even though they see they are not right. It is hard to break the fetters of the Roman Catholic church. Despite all the talk about religious liberty, the public school scholars are at the mercy of the priests and cannot do what they would like to do. There are new children coming to our Sunday School practically every Sunday, but as soon as the priests learn about it (which is usually very quickly) they hinder them from coming. We must rely on your prayers to break this power and bring souls to Christ.

One of the ten-year-old girls claims to have a spiritual experience. One night upon retiring she prayed for the forgiveness of her sins and then suddenly called her mother to come to her. She said she felt that her sins were forgiven and as if some one had gently stroked her face. Because of the strangeness of it, she asked her mother not to tell anybody. The mother, however, told the older sister, in order to spur her to seek the Lord, and this one in jealousy started to make fun of the younger. This was discouraging to the little one for a while, but she is really giving evidence of a change of heart. It seems, in her case, that it was purely the teaching and sincere praying that influenced her. What it may mean to others, we do not know now, but we see signs of the Lord's working. Pray with us that others may yield fully to the pleading of the Spirit.

The first Sunday in the New Year, the older children, ranging from eight to thirteen years, repeated the Golden Texts for the last year, some 58 Bible verses. One girl repeated all the verses, including the references. Others repeated many verses or all, but not with the references. We trust it will be a lasting treasure in their hearts and lives for the future.

The Watch Night service was full of interest. For souvenirs we made bookmarks out of scraps, yet quite presentable, and enclosed Scripture verses in them. Each one could choose a marker, not knowing which Scripture he would receive as a guiding thought for the New Year.

There was also a season of testimony, and we had the privilege the following day of having a glimpse of how far reaching the influence had been. The grandmother of one present was not able to be there herself because of sickness, but when she was told about the meeting, in the small hours of the morning, she was greatly impressed. When we visited her in the afternoon, she begged for an

opportunity to come to the meetings to testify also, as soon as her strength permitted. She also wants the assurance of salvation.

We had a remarkable visit with one soul, who for several years has been in Spiritism. She went in spite of our warnings, and stuck to it in the face of all efforts to show her the right way to walk with God. How bitter the lesson she had to learn was evident in her testimony, in which she described her state while she was grieving the Holy Spirit, which she now freely admits she was doing. She said that, in spite of all her pretensions, she felt so lean and empty, whipped by her conscience, torn asunder because of the inconsistency of her behaviour, condemned in her self-righteous exaltation, and unfit for any constructive thoughts. She is beginning to realize the loss caused to herself and other souls by her turning away from the truth to delusion, but now that she has turned back to Christ she has the joy of seeing the progress of some whom she has been instrumental in bringing with her.

The first week of the New Year we had the customary prayer meetings. First we think of the shut-ins, to whom it is a great blessing, and then such homes where special encouragement is necessary or where some neighbors are invited who do not come to the mission services. These extra meetings have been a blessing to many. The last one especially was a time of heart searching, stimulating to full consecration. The Lord is blessing in deepening the spiritual life of the believers. They are beginning to see more and more the need of standing by the work and personally helping in every way they are able. It is true some can do very little, but nevertheless it is a sign of growth that they are willing and are beginning to see the need. We praise God that a few are taking some active part in the work, and we pray for more, as we are far from able to cover the field as we would like to.

We thank you for upholding this work and we pray the Lord to supply your need in these stringent times. There are many here also without work, and yet there seems to be money for drink and the movies, etc. The outlook is not bright, but praise the Lord, we may look up, and that is bright. Our desire is that we may be faithful until Jesus comes.

A ROUMANIAN CONFERENCE

By R. W. Hill

THE evening before our District Conference was to commence, delegates from numerous assemblies began to arrive. By the next morning we were wondering what we were going to do with all the people, if they continued to come as they had been coming the evening before and in the early morning of that day. We managed to get them all into our building, but could not have squeezed any more into the hall if we had tried.

What a joy it gave us to see these dear people from five different nationalities all singing and praying together, *one through Him*. Powerful messages were delivered and the Spirit's guidance was felt. Messages were given in three different languages and one could see how those present were moved by the Spirit. Many strangers were in attendance for the first time, who declared they would come again.

The afternoon meeting was as crowded as that of the morning, and we rejoiced together to be able to worship Him and give Him praise for all His blessings. What is He not doing in this dark land! Little groups of believers are forming in numerous villages, in spite of great persecution and much scoffing.

The second day of the Conference, the attendance was not so large, as quite a few of the delegates had to start back home in their wagons in order to get to their farms by the following morning, for a number of those present had to spend most of a day or night in getting back home. The Lord blessed abundantly the second day also, and we could see how the dear people were drinking in the messages. They will return to their different villages and proclaim the "Glad Tidings" there, and many who are now in darkness will be brought to Him.

Quite a number of Yiddish tracts were taken along to be distributed in the various villages among the Jewish people. We rejoice to see this interest in His chosen people being exhibited by our Roumanian brethren. A few years ago they had no interest in taking the Gospel to the Jews, but now more and more interest is being shown and we rejoice to hear them praying for Israel.

In one of the villages quite a few Roman Catholics are commencing to come to the meetings and are

reading the Bible. We rejoice to see this, for they were unapproachable, but now they are beginning to inquire. May the Lord open their eyes!

The enemy is still very busy trying to hinder the work of the Lord, but we can see how our blessed Lord is rebuking Satan everywhere and the Gospel is being preached in more villages all the time. May we be found faithful in sowing the seed at all times, and He will assuredly give the increase! Dear friends, pray for us, that we may be found watching and praying.

PHILIP MANETZ

THE POWER OF THE GOSPEL

BY PHILIP MANETZ

I HAVE just come back from Bielsk and the region beyond it. I traveled by horses about 29 miles, visiting three villages: Bystry, Bielky, and Stara Wies. This trip was undertaken especially for the sake of a Christian brother in America, who had asked me to visit his family and married daughter. The Lord blessed these visits. The daughter definitely gave herself to the Lord Jesus Christ, and her husband promised to read the Bible and to find out for himself whether these things were true. In the next village, Bystry, where his wife and son live, we held a meeting. Many tracts and Gospels were distributed here and when we left the people begged us to come again. Praise God for His goodness!

Last night in the midweek prayer meeting my nephew's wife confessed her faith in the Lord Jesus Christ. This gave me great joy, for she had been a self-righteous woman and very superstitious. While we were on our knees in prayer, she began to call on the name of the Lord, confessing her sins to God and asking Him to save her soul. It was very evident that God was working in her heart. Glory to God!

Galatia has always been a stronghold of the devil, but recently full liberty has been given to the preaching of the Gospel. How has this come about? There was in that town a notorious criminal who decided to rob the missionary and made three efforts to do so, but he was restrained by some mysterious power each time. He remarked to the other criminals that were with him, "I wonder if God protected this man." Not long ago the Holy Spirit touched his heart and he was soundly converted to God and is now faithfully witnessing for the Lord Jesus Christ. When the mayor saw the change in this man, he said: "If they can convert a man like that, let them go on and preach." Yes, the Gospel has power to change men.

I have a very important request to make. We have in our village a demon-possessed man, who is a great burden to the people and to the authorities. They have a guard over him day and night. Twice he got away from the Insane Asylum. Please make this request known far and wide and pray that he may be delivered from the dominion and power of the devil and that he may be filled with the Holy Spirit, to the glory of God. See Mark 5:18–20.

The communists are greatly disturbing our meetings. Please pray for me.

"Grace be with all them that love our Lord Jesus Christ in sincerity."

MOTORCYCLE NEEDED FOR PIONEER WORK IN LATVIA

BY ARTHUR BLUHM

I AM very grateful to Him that saved me that I can have fellowship with you and other saints of the Lord. Though the distance is great, yet by His grace and the international Post transit we can communicate one with the other. I feel very secure in His mighty hand, knowing that the

prayers of beloved brethren here and across the ocean surround me. For this I do praise Him.

On Sunday a week ago, I had been invited to bring the Gospel to a distant place called "Ligate." It was a long distance by train, with a seven-mile walk at the other end. We had three meetings: from 10 to 12 A. M., when the Holy Spirit convicted men of sin and gave great blessings; the children's Sunday School at 2 P. M.; and the large afternoon meeting at 4 P. M., when six souls gave themselves to Christ and found peace at the foot of the Cross through faith in the Crucified One. Yesterday, which was a week later, our afternoon meeting was very crowded. The room and the porch were so crowded with people that no one could move. When the meeting was dismissed, we had to wait for a good while until those that stood on the porch had gone away first. People are very wicked and sinful in this town, and yet there are some who are seeking the truth.

Our usual meetings are as follows: Sunday at 10 A. M., 2 P. M., and 4 P. M.; Monday night, mothers' meeting; Tuesday night I gather a group who want to learn English, using the New Testament; Wednesday, our usual meeting for evangelization; Thursday night, prayer meeting for foreign missionaries; Friday night, I lead a German Bible Class; and on Saturday night, a prayer meeting. These are all the meetings, but I pray that the Lord will use me yet more for the salvation of precious souls.

There is one thing that is a great burden on my heart since I have heard of the longing for the "Good Tidings" on the part of many living around us in places 20 to 50 miles distant. There is no connection, either by train or otherwise, but it is our duty to care for them. Though in a so-called Christian country, there are many districts forgotten in their spiritual needs. I shall name you some of these: the village Rauna, with seven believers and some awakened, 30 miles from Cesis; the Rozes farm, with some awakened, 27 miles; the village Lazdukalns in the Brautu district, with five believers and others awakened, 41 miles; in the Lanunkaln district on the Kinn farm, two believers and more awakened, 48 miles away; in the Mesholes district, village Vezkashoki, are awakened people, 43 miles away; village Pikanos, Mesholischu district, a number of awakened people,39 miles away.

There is a faithful follower of the Lord Jesus, Brother Zalit, who visited all these places last summer, together with his dear wife. People gathered by hundreds and received the Word joyfully. But riding on bicycles over the rough, mountainous roads ruined their health, so that the physician forbade them to use the bicycles any more. We hear these people cry, "Come and help us!" We took this matter to the Lord in prayer. We would like to bring the glorious Gospel to seven or eight distant places at least once a week to each. To make this service possible, we pray for a motor bicycle. Will you help us pray? It may be that the Lord will see our need and supply it for Jesus' sake. Knowing that the coming of our Lord Jesus is at hand, I believe that God will help us to bring the Gospel to them who have been forgotten up to this time.

THE STUDY OF GOD'S WORD

By George Nazaruk

I AM very thankful to you for the gift for Scriptures. I believe that you will not forget to send me something this year also for Scriptures, because they are so greatly needed. Because of poverty, very few people are able to pay for a Bible or New Testament, so I have to give them free of charge. There are some new places open for work. The village of Kraewo, two miles from Ozenin, has for many years been a hard place for preaching or visiting, but now the people there gladly receive the Gospel.

I want you to know, too, about a little change in my work this year. Instead of always having sermons or testimony, we have opened up Bible classes. In Ozenin we have one for the men and one for the women, studying the Gospel of John. There is real interest being shown. On week days I visit our other stations and proceed along these same lines, and the people all seem glad to have the classes. I am using the *Sunday School Times* for my study and am waiting for an Analytical Bible. I am hoping also to have *Our Hope* magazine. Our church is registered and we can have a meeting in any village or city we choose. With earnest prayer we enter this year of work and God is already blessing us. I am very thankful for the encouragement I receive from you.

A Visit to Galicia

By Fred Stettler

FOR some time, invitations have been coming to us to visit Galicia, the southwestern section of Poland. After four invitations from different places had come in, we felt it to be the leading of the Lord to visit these scattered groups here and there. After a journey of nearly 400 miles, we met ready and responsive hearts. There is one German Catholic settlement which is open to the Gospel. Another place had not been visited for three full years. The sixteen believers whom I had met there some years ago were indeed deserving of some spiritual food. They had not been at the Lord's Table for four years. We held daily morning and afternoon Bible studies and evening evangelistic meetings. The rooms were regularly crowded out. One promising young man gave himself to God. In another village we could hold only two meetings, but they were very well attended. Benches were provided only for women and for older people, in order that more people might be packed in. They stood in two rooms and listened for two hours. There are several there who love the Lord and His Word sincerely.

In this section there is also an eager interest manifested on the part of the Ukrainian population. Some believe on the Lord Jesus Christ and have taken the Bible as their only rule of faith and practice. This has brought on persecution. I sent them several hundred Gospels, ten Ukrainian song books, and twenty pounds of New Testaments. A recent letter tells me that they were all gone the following day, with the exception of a few. There is nothing like the Word of God. We spent nearly $45 last month for Gospels and New Testaments, and nearly all have gone to the extremely poor of the Ukrainian population in Galicia.

Through a wonderful coincidence, I came in touch with a fine Christian young man, one of the finest I have ever met in Poland. He is a man of God and a man of prayer. Without being in touch with any body of believers, he has faithfully labored for the last five months in an entirely unevangelized section. Six years ago he deserted from Polish military service and went to Germany, where he found the Lord Jesus Christ. Desertion is usually punished with two years in jail. About six months ago he concluded that he must make that wrong right and he gave himself over to the Polish authorities. They found, upon inquiry, that he was the best man in the town, and they discharged him without a day of punishment. Now he labors in his home town. I was the first stranger to do any evangelistic preaching in that town and we witnessed some blessed meetings. Nearly half of the population are convinced that this is the only right way in order to be saved—"Repent and believe on the Lord Jesus Christ." How we do praise God for men of this kind!

For the first time, I found time to visit the six Polish meetings in Galicia and upper Silesia. I found very great interest in the Word of God—full meetings, with appreciative audiences. In one particular meeting, the whole assembly was singing out of four or five Polish hymn books. They were too poor to buy more, as most of their men, who were miners, had been out of work for nearly two years. I was able to supply them with 25 song books. One meeting was held in deserted soldiers' barracks. Instead of a ceiling, they had pasted some paper together, and this was held in place by some wire which was stretched across the room. We were everywhere impressed with the need of evangelists, teachers, and literature.

Speaking in general, we found everywhere great readiness to listen, and from letters we received from other brethren we gather that throughout Poland the crisis is bringing many down upon their faces before God. The more bitter and hardened elements are being driven into communism, while the more thoughtful and reverent are turning to the sadly neglected Source of all help, the Lord Jesus Christ and the Bible.

FEEDING UPON THE WORD

The Word of God was Christ's treasure in the days of His flesh, and He has given it to us with the Spirit of Truth. We cannot but prosper if we delight in the Scriptures, that is, if we read them diligently with a view to obedience and communion with God. C. C. Chapman.

Prayer Letter

"Christ gave all rest and had no resting place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet bore our great distress;
Gave all hearts joy, Himself in heaviness;
Suffered them live by whom Himself was slain;
Lord, by Thy risen life, make us like Thee! Amen!"
(Last line changed)

TO THE sad and seeking ones on that first bright Easter Day, "He is risen," the angel said, "Go and tell." And as they sped on their glorious mission, the living Christ met them face to face. So today He meets, in all the fulness of His love and joy and peace, those who, looking up to heaven and longing for His return, are caught and held by His last words, "Go *ye* into all the world and preach the Gospel to *every creature*," and, yielding to Him, gladly obey.

The Church in Russia

The church in Russia has been plunged into death, and then unbound and freed from her grave clothes. Millions have arisen in newness of life, rejoicing in the Lord; and, glorying in tribulation, they are going forth with the message of salvation. Disorganized, wandering, and homeless, the saints are bringing Christ to Greek Catholic, atheist, Jew, and Mohammedan; in agony and pain they give relief from eternal loss to countless thousands; banished, imprisoned, or marching to instant death, they release the prisoners of sin and set them free in Christ.

The Church in the West

What about our Christianity in the West? Will we heed the *command* of our Lord, "*Go*," thus preserving tranquility and liberty of speech and press; or refuse to go until the enemy decrees as in Russia, "No church but a factory, no individual but a group, no God, no Christ, but a social faith"; until our possessions are confiscated and our lives are in danger? To deny the Gospel of the Blood to the lost today may mean the shedding of our own blood. We have largely failed to bring Christ to Europe in her hour of crisis. Our neglect has already cost us much. Will we continue to forget her need of Christ and go into deeper suffering?

Our Work in Europe

Bulgaria calls for 50,000 Testaments. One dollar buys 24—what are they among 5,000,000? "Little is much if God is in it."

Dark Jugo-slavia needs Jesus. A monk has written for *Vernost*, saying that he must have the light it brings. Pray that God will thrust forth laborers into that field.

Are you remembering Eugene Nagy, working with the children and young people of Budapest? Retired from business, he is pouring out his life in Hungary.

Poor Austria, in such a plight that no gold is allowed to leave the land! No dentist is permitted to use it. Missions there are waiting for our gifts before they can go out into unreached areas.

Brother and Sister Lukesh plead for our prayers that God will break through the barriers which Rome has placed around the people of Czechoslovakia. Pray for the distribution of their Christian literature; also that of the Stettlers in Poland; the magazine edited by Brother Przeorski in Warsaw which goes to 140 priests; *Vernost*, which is edited by Brother Dobrinin and reaches Russians in thirty countries; the tract ministry in each country and the work of our colporteurs.

Mr. and Mrs. Hill in Roumania persistently believe that God will give them more native workers to go into new fields. They await $15.00 monthly. Why must the people there die without Christ when men are willing to go?

Moses Gitlin has as many as 500 Jews in his Gospel meetings. Pray for the remnant of grace being gathered out of Europe today.

Pray for Brother Neprash, conducting Bible Conferences in Poland.

Would you give joy to a Jewish mother or child? This is your privilege, through Miss Rhode's and Miss Mott's work. They are able to accommodate only a few of the needy ones. If we neglect, will God reverse the tables, so that we who have shall be the ones to stand in bread lines as in Russia today?

Will you join us in pleading for men who will ask God to permit them to be His stewards in Europe, men who desire to evangelize a nation?

Estonia and the Baltics cry to us for evangelists. Pray for Arthur Bluhm and others at work there.

If all who read this letter feel they can give just a little, we shall be able to go on and not retrench. A dollar from each would help to do this.

Yours in our soon coming Lord,

(Miss) MARGARET GRIFFITH,
Prayer Secretary.

PREACHING UNDER DIFFICULTY

By IVAN MORIAKOFF

I AM now holding meetings chiefly in the village of Lebez. The people come on horseback and some of them remain for the night. Not long ago a woman brought me an icon to be renewed. I told her that I could not be occupied with blasphemy and showed her the Bible, telling her that here only is the truth. (Some Greek Orthodox peasants believe that old icons can be miraculously renewed through the blessing of the priests.)

Recently I visited the village of Zuevo and stayed in the house of a friend who lives within fifty feet of the very border of Russia. This meeting was not quiet. Some people came specially to create a disturbance. I was in rather an uncomfortable position. It was necessary to secure special permission to hold a meeting on the very frontier line, but I had not obtained this permission, so I was carefully informed about the laws of the country. Not more than five men are usually allowed to gather together in this place. People were quarreling and some of them wanted to break in the windows. I was sitting at the window and was warned by some women of my danger. I tried to quiet the people and continue my message. In spite of all this, the people asked us to come again.

Last winter one of the workers in Roumania visited a small town and offered Bibles and Testaments for sale at the local assembly. A peasant came in and looked at them and then asked what they cost. After being told the price, he disappeared. It was intensely cold weather, in the middle of winter, so cold that one could not go out of doors without muffling the ears. After some time the peasant came back in his bare feet, having sold his boots to buy the precious Word! He took a Bible and paid for it and went home rejoicing. Have you such a hunger for the Word of God?

GLIMPSES OF OUR WORK IN ROUMANIA

Mrs. Hill conducts a women's sewing class, where they make clothing for poor children. One reads the Word to them while they sew, and Mrs. Hill teaches them.

A Bible Class for the workers is also held every Tuesday afternoon.

The Daily Vacation Bible School was conducted by the young Directress of Music, who is very gifted in work among the children. Bible verses were memorized, singing was taught, and then the little ones went to the playground and played games and made use of the swing. In this way they were kept off the streets and also learned the Word of God.

Mr. Hill thinks that the work among the young people would make greater progress if several guitars and mandolins could be purchased. They have some instruments now and play very well. There are, however, several young people who are too poor to purchase instruments. Their interest would be much greater if they, too, could learn to play. The Musical Directress is thoroughly competent to teach them. The guitars would cost about $7.50, and the mandolins $6.00.

PRZEORSKI WRITES

Poland, Feb. 9, 1932.

DEAR SIRS:

I return voucher for money received for magazine work for December, 1931, and acknowledge receiving an additional gift in January, 1932. I send heartiest thanks to you and the donors.

A sister in the Lord has written me that the magazine is a blessing to her and her sister. A brother, who was formerly with the Russellites, writes that the movement which I represent is 80 per cent better than Russellism. Another sister in the Lord sent me good wishes and a small sum for the circulation of the magazine.

Yours in His love,

A. PRZEORSKI.

If we would realize God's keeping grace, we must give ourselves up entirely to Him, renouncing all trust in self, and all connection with evil. Trust Jesus to keep us—trust Him to keep us trusting. Look not at weakness or foes, but at the mighty power of God. E. GOUGH.

Growth of the Bible Class in Cernosice

By Dr. James Ewke

Not long ago, Professor Martcinkovsky was asked where would be the best place for Gospel work among the Russian immigrants in Czechoslovakia. "In Cernosice," replied he.

What is Cernosice? It is a very well known country place near the city of Prague. It is a small town rather than a village. It takes about twenty minutes to get there from Prague by railroad. Some time ago there lived many Russians in this town, especially young men who attended schools in Prague. Many of them have finished their study now and have scattered in different directions. Some went to France, some to Brazil, Argentina, Africa, etc. Nevertheless, there are still many Russians living here, some married and some single. They have their own cooperative (shop) and kindergarten, where their little children are gathered under the care of a lady teacher. Many of these Russians go to Prague every day for work or study. There is a Gospel work going on among them here, and it is about this work in the little town of Cernosice that I would like to tell you.

Eight or nine years ago there lived in Cernosice a Russian student by the name of Ivanoff. He was a sincere believer, though he was a member of the Russian Orthodox Church. He knew very little of the meaning of personal salvation in Christ Jesus. He suffered much in his soul as he beheld his Russian comrades living a godless life and not attending the Russian church, etc. He became a member of the Russian branch of the Y. M. C. A. in Prague. This Y. M. C. A., though supposed to be a Protestant organization, for some reasons I could not understand attached itself to the Russian Orthodox Church. It went so far that when the really regenerated workers in the Russian Y. M. C. A. in Prague could not conscientiously cooperate with these Russian workers, they were not permitted to work there any longer at all. Even such a worker as Prof. Martcinkovsky was set aside. Of course, it is not for me to criticize the Russian Y. M. C. A. in Prague, but I am sorry for those sincere Christians who give their means for this work. Later on, the physical side of the Y. M. C. A. work was more largely developed. Personally, I think that football, tennis, etc., are not as important as the salvation of souls.

But to return to the above-mentioned student, Ivanhoff, who lived in Cernosice. He gathered together his Russian friends and organized a Bible Class, working much among them. He often visited the members of his class, encouraging them by his interest. He arranged for social gatherings where they might drink tea together and get better acquainted. He tried to get new members, and I also was invited, for by that time I had come to Cernosice to live. Although the New Testament was used in this class, not a word was said about regeneration. The writings of the church fathers and others were often read. When I began to attend the class, I tried to point out to its members the necessity of being born again, but as the class was made up of Greek Orthodox members I did not succeed very well. Nevertheless, I continued to testify in private conversations.

In 1928 Mr. Ivanoff completed his study and went to Brazil as an engineer. The class was discontinued and its work in Cernosice stopped altogether. Then I, with the help of the Lord, began to invite my friends and the members of the former class to my room to study the Word of God. We organized a new class with the pure Gospel as its foundation. We began to study the Gospel of John, continuing the study of this book for two years. It was a great joy to me when we reached the third chapter of John. Special stress was laid on the words of Christ, "Ye must be born again." It was possible now to go deep down into the meaning of these words and to point to the necessity of repentance and belief in the saving Blood of Jesus which was shed on Calvary. We spent many blessed evenings together and many people attended.

This class has continued for nearly three years. We are now studying "The Acts" and are at the 12th chapter. In the beginning, our Bible Class

was a student one, for all the members of it were students of different high schools, etc., but as time went on the name, "Student Bible Class," became unsuitable. At present we have not a single student in our class. Once a week we gathered together on Saturday or Sunday evening to study the Word of God, being occupied also with our secular studies. Some of us studied medicine, some studied engineering, and so on. Thus the truth of God was connected with the practical verities of science. In course of time, the various members received their diplomas as engineers, doctors of medicine, agriculturists, etc., but they continued to visit the Bible Class.

The spirit of our Bible Class has been an evangelical one from the first, but it has not been without its peculiar difficulties. It has been necessary to have the wisdom of God to keep it in line. Most of the members of the class came from the Russian Orthodox Church (with one Roman Catholic). In their former life they had had military service in the World War and Russian civil war and had often been in very dangerous circumstances, facing death. They were Russian emigrants with a certain political direction—as they said, "monarchist." Besides this, there were in our class (and still are) Ukrainians, and these Ukrainians and Russians have always had a struggle among themselves in their social life. All these "spirits" and contrary opinions were often ready to explode like a bomb when we had our Gospel meetings. But the Lord helped to steer us through these dangerous "reefs."

In our circle was one person who was always ready to "fight like a cat" when she found that our interpretations of the Bible did not always agree with those of the Greek Orthodox Church. Quietly and politely, but firmly, we explained to her the Word of God. She has continued coming to our meetings and now we notice a great change in her. It gives us great joy to see this soul approaching with humility toward the kingdom of God.

Another interesting person who has been visiting the Bible Class is a former Catholic clergyman. I am also visiting him in his home. He is a young man, 36 years old, but his life has been full of adventure. He is very well read and educated and speaks Russian, having been in Russia for a long time. In 1923 he was sent to South America as a Catholic missionary and worked among the Ukrainian people in Argentina. After his return to Europe, he became a Protestant pastor in his homeland, Galicia, but because of some political turn he was sent out of Poland and is now living in Cernosice, being a neighbor of mine. This last autumn he has been working hard as an ordinary workman. I have frequent opportunities to testify to him, but it is not easy to speak with him because he is so well versed in the Scriptures. He has been accustomed to preach to people from the pulpit, and he does not care to hear the truth about the necessity of being born again. One often sees him drunk now, and at such times he is always "teaching." Usually he is found sitting in the beerhouse with a Ukrainian professor, both of them in a drunken condition, and they are often arguing about the Word of God. One shudders to hear the holy words of God from the lips of these highly educated but drunken men. I believe, however, that God has a key to the soul of such a man as this former Catholic clergyman, also.

(To be continued)

PASTOR CHARLES F. REITZEL of Altoona, Penna., has published an attractive paper bound book (sixty-two pages) entitled "The Manifold Vision of Isaiah," being a series of sermons on the sixth chapter of Isaiah. Pastor Reitzel, who is known for his sound teaching, has given us a supply of this book and has asked that we use the proceeds in our missionary work. As long as they last, we shall be glad to furnish copies for individuals or groups at twenty-five cents each, including free a copy of Pastor Reitzel's leaflet, "Pushing a Debt Under One's Nose."

NEWS FROM RUSSIA

(Translated from Russian)

FROM THE RUSSIAN PRESS

(Translated from the Russian)

THE children in Russia have been so overburdened with many meetings and so-called social work that even the Bolshevik authorities have now issued a new decree that these children must be freed from these engagements during holidays and the number of meetings on week days must be decreased.

There is well-organized propaganda being carried on among sailors from foreign countries. The latest news with regard to this propaganda is that there are supposed to be organized special companies of "believing godless," who will arrange for religious processions from time to time with singing and ringing of bells. The purpose is to show foreigners the Soviet tolerance to religion. Special souvenirs are being prepared for foreign sailors, foreign anti-religious clubs are being formed, and there are special linguists for dealing with foreigners.

Some time ago an active member of the Union of Communistic Young People left Russia and is now diligently studying foreign life in Paris. He expresses great astonishment at the belief foreigners have that the Communistic Young People are idealists in socialism. In his long personal experience he has learned that when the young Communist in Russia reaches the age of 25 he loses absolutely all his socialistic ideas. He is a very strong adherent of the Soviets, but is first of all a business man, and Stalin builds his policy on the egotistic feelings of his young followers. The communistic boy scouts ("Pioneers") sincerely believe their communistic ideas, but these are abandoned when they become older.

From January, 1932, the atheistic paper, *Godless of the Factory*, has been discontinued, as it will be combined with another "Godless" paper. . . . The "Godless" complain that church services are arranged in a very beautiful way, being accompanied with concerts, beautiful solos, etc. . . . In the commune of laborers, Elizaveto-Polevo, the boss of the factory of Molot, supposed to be closely associated with communists, is employed as a church elder. He collected among the laborers 1000 rubles for paying the priests' taxes. The "Godless" consider this a great blow against the atheists. . . . The "Godless" are trying hard to inculcate the teachings of atheism in the minds of those laborers who have come from the villages, but they find this rooting out of old religious teaching a very difficult task. . . . During the régime of the Czar, most of the laborers in the factories were atheists, having been under the influence of socialistic ideas, but now we see some religion among them, caused by the Soviet régime. . . . In the factory, "Proletarskaya Pobeda" (Victory of the Proletariat), people are still worshiping icons, and in the homes of members of the communistic party icons are kept in the cupboard and oil is burned before them on the church holy days. Thus, in hidden ways (because all homes are under constant, severe inspection of communists), religion is now continuing its life "in a cupboard."

FOURTEEN YEARS AFTER THE REVOLUTION

IN SOME Russian newspapers appear descriptions of present-time conditions as given by foreign reporters in their own newspapers. A picture of the famous Novo-devitchy Cemetery in Moscow is given as follows by a correspondent of the Italian newspaper, *Popolo de-Italia*: "This Cemetery now looks like a camp of gipsies or a gigantic picnic. People are playing baseball on the graves, from which the monuments have been removed. Wooden barracks have been built here, which are the homes of laborers, and women are hanging up clothes on ropes fastened to the crosses. One man lay in a hammock which had been fastened to crosses, and played a harmonica. Chickens are wandering around amidst the graves. The grave of the famous writer, Pisemsky, has been digged out and a chicken house is on his lot. Part of the cemetery is used as a field for potatoes. I asked the people whose graves these were, and they

indifferently replied, 'Who can know this? The graves are all alike.' I heard strains of music coming from the room in the basement which had formerly been the place for keeping dead bodies. A club of communistic young people are meeting here, and are smoking and reading newspapers. It is a sorrowful picture. It was sorrowful before, and it is still so."

A SERMON FROM RUSSIA

(Translated from the Russian)

THE author is an old believer who has been in banishment for several years. In his last letter he shares with us his thoughts on Ephesians 4: 16 as follows:

"The final aim of true Christianity and evangelical work is the restoration of lost man to the image of God. A Christian must not limit himself with only external fruits in his religious life. According to God's Word, regeneration is only the beginning of Christian devotion. It is the first foundation stone. All forms of social Christian activity, or the organization of congregations, unions, young people's societies, choirs, etc., are valuable only as they concentrate on the task of developing the spiritual life. Where this aim is lost, the profession of Christianity sinks to the lowest degree. This dead religiousness is always accompanied by a fleshly, sinful life. Such organizations are short-lived.

"Many believers comprehend only a superficial spirituality. They assume some rôle in the Christian church and become indifferent. Being conquered by the flesh, in most cases they undergo spiritual shipwreck and their spiritual life ends in tragedy.

"A man can be a member of a congregation, and even an ordained minister or leader of some other kind, and not be a disciple of Christ. A good Christian not only has something in his head, but his heart is burning with divine fire. The substantial error of many is found in their light thinking. It is impossible to have spiritually inspired life without self-denial. Have we deepened in this truth? Is it possible that the immortal words of Christ concerning this truth were pronounced in vain? Do you think that the teachings of Christ on self-sacrifice were meant only for sermons in meetings? Is it possible that we should live only for earthly interests—to bear sons and daughters and die without any spiritual fruit? Let us understand the *soul* of Christianity.

"I ask you to pray for me, for I greatly need your prayers. Hearty greetings to all of God's children. I was led by the Lord to write this letter."

EVANGELICAL WORK AMONG RUSSIAN YOUNG PEOPLE

The Godless states that in Krasno-oktyabrsky District (Red October), the evangelicals have organized a circle of Christian young people and are using new religious methods to win more. In the suburbs of the town there exist "Bible Circles."

The teachers of Z—— school arranged for their children to participate in holy communion in the church. In another school, instead of compulsory anti-religious propaganda the Gospel was read. The discouraged *Godless* paper put the question, "What is the cause of the success that the church people and sectarians have among young people?"

It happens very often that "Komsomolzy" (Communistic Young People) attend the church on the occasion of a wedding ceremony, an infant baptismal service, or a funeral. The paper, *Godless*, is irritated by this and they demand that the communistic organizations take some measures with regard to these "Christ-loving Komsomolzy."

LETTERS FROM BANISHED BELIEVERS

AN EVANGELICAL believer writes to us as follows: "I was arrested when I came out from the ——— Consulate. In prison I was grilled for four and a half months. I lack words to describe my sufferings. I was accused of being a spy and an agitator of international bourgeois, although I have never been such. I had come to the consul only to inquire about two neighbors, who had suddenly disappeared in a very secret way. Acting only on suspicion, the authorities sentenced me to ten years of banishment, and my property was confiscated and turned into an agricultural commune.

"Now, being banished, I am compelled to work very hard, ten hours or more daily. However, when I see the suffering of the prisoners who came here before me, I forget my own suffering. Our food is without any fat. It is quite impossible here to keep one's health. Last winter most of the prisoners who worked in the woods died from hunger and

severe frost. We are here from different nations, forsaken and forgotten by all humanity. Pray for us unhappy people."

From a Christian woman: "My father was sentenced to hard labor, and all our belongings were taken away. Since our separation, we have had no touch with one another. My poor mother was unable to bear this and she died, which is better for her.

"When we were transferred from one barrack to another, I stood in the open air with my children all the day long. Our hard work has been increased, especially on Sundays and holidays, and the explanation is given that there is need of haste, as many new barracks for banished people are being built, as many as the marshes that are found after a rain. The new buildings are very bad. The rain comes in through the roofs, and there are draughts everywhere in the floors. We are informed that we must spend the winter here. During the winter season the sun is not seen here. Don't forget to pray for us."

From a group of believers: "We banished people are suffering here from insects, hunger, sickness, and death. Very many of the children die—every day we see six or eight small coffins driven to the cemetery. In our barracks we are as close together as herrings in a barrel. We rarely receive meat or fish, and when we do they are spoiled. We are gathered here from the Caucasus and the Ural. All of us are tired and exhausted. Old people, young people, and children—all are in wretched condition. Many have tried to flee, but were caught and brought back. They do not give us any linen or shoes, and we can not go anywhere to buy these. We have been sent here for complete destruction. There is no quiet place now anywhere in Russia. We do not want to complain, for we have already become accustomed to suffering and we even try to comfort others, but we are wondering whether there will ever be any end to all this."

From a banished believer in the north: "Tonight a new party of 380 banished men arrived. There was no sleep for any of us. Our men were sent to the railroad station to help in receiving this new party. We are now packed as tight as we can possibly be. We have six meters of space for fourteen men.

"Among the banished people there are some free men, who came here voluntarily. This sounds strange. Who are they? They are poor people who had been deprived of all rights and, not having any food, they were recommended to go to the north, where they were promised work and food. Driven by hunger, they came here, where there is no sowing nor harvest. Now they realize that they were deceived and that hunger has followed them here.

"Our only food is dry bread and cabbage, with no fat. There is some selling of food here, and we could get pork for $6.00 a pound. Cases of death are as frequent as in an epidemic. Just at this present moment, in our barrack, people are singing a funeral song."

THE BANISHED IN SOLOVETSKY MONASTERY

Our correspondent gives us the following from his own personal experience in Solovetsky Monastery: "In those prison premises there are located thieves, robbers, etc., many of them being young people. They have the special name of 'shpana', being the term used to describe very wretched people. Shoutings, quarreling, and vile language abound on every hand, with much beating of one another. In the midst of these mean anecdotes and immoral songs are placed religious men also, and you can imagine their feelings. The administration not only does not forbid such behaviour on the part of the 'shpana' but rather encourages their ill-treatment of religious people.

"In order to set some limit to the evil conduct of these people, the believers sometimes give them extra things to eat, but this creates constant extortioning. The Christians must work very hard, just like criminals. A very remarkable thing was noted, however—no religious man protested against any work or complained of being sick. They did not make any appeal for an easier lot, but silently and in true Christian fashion they humbled themselves in the midst of their awful surroundings.

"If the believers were advanced to a more privileged position, it was not because they had put in petitions but because they had shown themselves honest, accurate, and conscientious in the fulfilment of their duties. The authorities found it

hard to recognize that the people who had been despised and who had been called deceivers and exploiters by the Bolsheviks, were the very opposite. Among the banished, there are certain ones appointed to look after the provisions. This work is comparatively easy, and a man who is working in this capacity always has food for himself, which is a most important thing in Solovetsky Monastery. At first they appointed banished agents of the G. P. U. for these duties, but after three or four months their crimes in the way of stealing food were discovered. All types found in the prison were tried out for this service, but it was finally recognized that only Christians could be trusted for this work. The work went all right when they were looking after it, and the banished people were all satisfied with the new management.

"When the Solovetsky Monastery was first destroyed by the Bolsheviks, some of the monks, with extraordinary bravery, refused to leave the Monastery, declaring that they had contributed their labors to the Monastery for many years, some of them for half a century, and their last wish was to die there. They asked the authorities, if they would not permit them to stay there, to shoot them in the local cemetery. The authorities did not wish to raise unnecessary commotion and the monks were left in the Monastery, where they were obliged to work the same as other prisoners. To this they gladly agreed.

"In the Solovetsky Monastery we have many proofs of real, living Christianity which would rejoice the hearts of true Christians. The believers always show love and interest in their work, and it seems as though they were fulfilling their duties for their own personal benefit."

PIONEER WORK AMONG THE POMAKS

By C. Marvakoff

THE Apostle Paul said: "I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you."

If we are not able with our service in the Gospel to get to the place the Apostle Paul was striving for, and reached, then our work is in vain and we are not on the right track. "*But thanks be unto God.*" He has opened our eyes to the Word of God, and God's Spirit is leading us in the work to follow

C. Marvakoff

in the footsteps of the Apostle Paul. And so, under all circumstances, our work is going forward. There is an open door for the Gospel, and at every place to which I go among the Pomaks and Bulgarians I find an opportunity to present the Gospel and the truth revealed in the Word of God.

During the month of January I visited six villages, going to each one twice. Besides that, I visited the city four times. Talking to people about the Word of God causes them to think about their aim in life and to seek God's way.

I have received an invitation from one of the villages to come back and preach the Word of God. Some people are showing a real interest in what we have to say. The Lord willing, I expect to visit that village in February. May our Lord send His blessing upon the work, for His own honor and glory.

By far the best means of assuring ourselves of the truth and authority of the Word of God is TO READ THE WORD ITSELF. J. N. Darby.

TRIUMPHANT HEROES OF THE FAITH IN RUSSIA

(*Continued from page 5*)

was executed by the Bolsheviks on May 22, 1919. Each day, as she awaited her death, in the dusk of evening she sang these words to her companions who were expecting a similar fate. Thus she sought to cheer them and to comfort them in Christ. Millions, both old and young, in Russia have gone this same way, and at the end have found the glorious grace of the Son of God sufficient. At the end of the way, will *you* be hailed a victor by the witnesses?

THE REVELATION OF JESUS CHRIST

(*Continued from page 9*)

How blessedly true it is! How we dread the night when sorrow is upon us! Many times I have heard people who were in sorrow or suffering say during the long dark night, "O how I wish day would come!" Well, my friends, it is coming soon. We believers are in the darkest night of this dispensation now, but Isaiah said, "The morning cometh, and also the night." Morning is coming to the child of God, but night is coming to the Christ rejecter.

I heard of some parties who were trying to make the harbor at New York in a steamboat on a very stormy night, but the storm forced them back out into the great ocean. They tried again and again, but the storm was so terrific that they could only cast anchor and fight for life through the dark, stormy night. Later, the captain said that all through that dark, stormy, dreadful night they could see the lights of the city and it cheered their hearts. Yes, my friends, through this long night of sorrow here we can see, by the eye of faith, the lights of that heavenly city. Now it cheers us on through our pilgrimage in this dark world of night!

O sinner friend, get ready tonight. Get ready to go to the heavenly city.

EXPLANATION OF A SUPPOSED MIRACLE

THE priests in Roumania practice all kinds of deception upon the people in order to get money from them. The priests in this land are in no sense of the word "pastors." They are all more or less politicians, and their knowledge of the Word of God is very limited.

In a certain village the priest and the whole congregation went out on a certain day to "bless the waters." This is an annual custom. They all go down to the river carrying pictures, flags, and other paraphernalia. When they arrive there, the priest murmurs some prayers and then blesses the waters. Nearly every one has a small bottle with him and there is a great scramble to get some of this "blessed" water. It is supposed to have healing properties.

On the occasion mentioned, the ceremony had been concluded, when some object was seen floating down the river. As it came nearer, it was discovered to be a picture of the Virgin Mary, and lo, it was floating on the water in an upright position. This of course proved that it was supernatural. The picture was fished out of the river and taken to the church, and crowds came yearly to worship. Naturally, candles had to be burned before it and the priest did a thriving business for several years, for the candles were sold by the priest's attendant. When they had burned but a short time, of course they had to be extinguished, and then they could be resold. However, the church was in need of repairs. One of the artisans employed, a German Lutheran, discovered that the picture was far from supernatural. The lower part of the frame, which was very thick, had had a hollow space bored into it, which had been filled with lead. This accounted for the picture floating down the stream in an upright position. The news soon spread, and alas, the priest's income was greatly reduced.

Statement of Receipts for January (in part) also February 1932

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
10864	2.00	10908	5.60	10957	1.00	11006	5.00
10865	1.00	10909	3.00	10958	1.00	11007	5.00
10866	1.00	10910	5.00	10959	55.00	11008	25.00
10867	8.75	10911	10.00	10960	15.00	11009	1.00
10868	2.00	10912	40.00	10961	25.00	11010	1.00
10869	1.20	10913	6.25	10962	10.00	11011	3.00
10870	2.04	10914	12.00	10963	5.00	11012	5.00
10871	1.00	10915	7.00	10964	3.00	11013	2.50
10872	4.00	10916	10.00	10965	2.50	11014	15.00
10873	1.00	10917	17.67	10966	85.00	11015	1.00
10874	10.00	10918	20.00	10967	1.00	11016	15.00
10875	1.25	10919	5.00	10968	2.00	11017	20.00
10876	12.80	10920	6.00	10969	2.00	11018	20.00
10877	1.50	10921	3.00	10970	2.35	11019	5.00
10878	10.00	10922	10.00	10971	5.00	11020	15.00
10879	62.20	10923	20.00	10972	11.00	11021	2.00
10880	2.00	10924	3.25	10973	1.00	11022	2.00
10881	5.00	10925	10.00	10974	1.00	11023	1.00
10882	15.00	10926	5.00	10975	2.00	11024	5.00
10883	1.00	10927	100.00	10976	75.00	11025	1.00
10884	10.00	10928	52.00	10977	3.00	11026	60.54
		10929	18.00	10978	5.00	11027	1.00
Of this amount $67.25 is for The European Harvest Field.		10930	2.00	10979	14.66	11028	10.00
		10931	1.00	10980	1.00	11029	.50
		10932	8.00	10981	5.00	11030	1.00
		10933	5.00	10982	6.00	11031	10.00
10885	81.23	10934	10.00	10983	25.00	11032	1.00
10886	21.25	10935	20.00	10984	20.00	11033	8.00
10887	3.00	10936	5.00	10985	1.25	11034	40.00
10888	12.50	10937	10.00	10986	1.50	11035	1.00
10889	10.75	10938	3.55	10987	1.00	11036	5.00
10890	5.00	10939	10.00	10988	1.00	11037	1.75
10891	1.00	10940	10.00	10989	1.00	11038	6.00
10892	1.00	10941	5.00	10990	10.00	11039	5.00
10893	10.00	10942	10.00	10991	2.00	11040	5.00
10894	10.00	10943	10.00	10992	1.00	11041	50.00
10895	47.31	10944	10.00	10993	1.00	11042	1.00
10896	2.00	10945	3.00	10994	1.00	11043	10.00
10897	3.00	10946	5.00	10995	10.00	11044	1.00
10898	15.00	10947	1.00	10996	1.00	11045	10.00
10899	5.00	10948	1.00	10997	4.45	11046	2.00
10900	5.00	10949	1.00	10998	9.50	11047	20.00
10901	10.00	10950	1.25	10999	28.60	11048	25.00
10902	5.00	10951	15.00	11000	10.00	11049	1.00
10903	26.15	10952	2.00	11001	11.10	11050	15.00
10904	1.00	10953	96.00	11002	3.00	(Of this amount $45 was	
10905	5.00	10954	2.50	11003	.50	received during February	
10906	1.00	10955	5.00	11004	1.00	for European Harvest	
10907	1.00	10956	5.00	11005	1.00	Field.)	

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